

# The Guide to Holiness.

MAY, 1861.

## THE SPIRIT OF CHRIST.

THE life of Christ is truly wonderful. His miracles, his teachings, his poverty, and his sufferings at the hands of those who were the subjects of his beneficence, afford records for a history of unequalled interest. The nature of Christ has filled heaven and earth with wonder. "God with us," "The express image of the Father," "equal in power and glory," yet made in the likeness of sinful flesh! The holy temper of Christ is in beautiful consistency with these. Though it cannot be separated from them, yet it may be contemplated apart. While his nature is an essential object of faith to those who would be saved by him, his life and spirit are examples of imitation in their practical duties. Let us then glance at some of the leading features of this spirit, to which we are commanded to be conformed.

### *The spirit of Christ was eminently submissive.*

As a man subject to infirmities, he was keenly alive to the pains of the body and the sorrows of the mind. He sat upon the well in Samaria, because he was "weary." He endured the attacks of the devil in the wilderness when hungry. At the grave of Lazarus, and in the garden of Gethsemane, he was exceeding sorrowful. He was subjected to extreme poverty, constant reproaches, and finally to death itself, yet he complained not. He envied not the rich, nor murmured that he was made acquainted with grief. Serene and peaceful when thus pressed in body and mind, how does he invite the imitation of his followers. How dares that disciple of his repine because from affluence he has been brought to poverty! Was not his Master rich, and yet he became poor? Why is the heart of that wronged and persecuted disciple sad? Was not the face of his Master spit upon, and his back scourged? Wherefore are the sick and suffering ones filled with sighing? Did not the Saviour bear their sickness? The suffering members should be like their suffering Head. Be of good cheer! "Submit yourselves unto God." It is Christlike. You will find great peace thereby. The unsubmitive spirit fails of the favor of God here, which is life, and of the future reward promised to those who endure as seeing him who is invisible.

### *Christ's spirit was obedient.*

"Lo, I come to do thy will, O God," "My meat is to do the will of him that sent me," "Not my will, but thine be done,"—are expressions attesting this. At twelve years of age he was earnestly seeking to be about his Father's business. When led by the Spirit into the wilderness, to be tempted of the devil, he shrunk not from

the conflict. He was anointed to preach the gospel to the poor; to heal the broken-hearted; to preach deliverance to the captives, and recovering of sight to the blind; to set at liberty them who were bruised. He had a baptism with which to be baptized, and how was he straitened till it was accomplished.

Christ has taught his disciples to ever pray when they come before God, "*Thy will be done.*" As Christ was in this respect, so should they be.

You were thwarted, were you, brother, in that plan of yours? You were sadly disappointed because you had chosen it so prudently, as you thought, and it may be so prayerfully. But during all did you say, not *my* will but *thine*, O God, be done? Were you careful to remember that it might require the revision of his superior wisdom and goodness?

Sister, did you feel the risings of impatience when you were turned aside from that path you had chosen for yourself? Do you not desire to be like Christ? He had no chosen paths of his own. They were all of his Father's appointing. Were you, then, not unmindful of your duty in not, at the first, referring your ways to him? At any rate, be obedient now, and walk cheerfully in the narrow path of his choosing.

Christ's will was habitually and fully submitted to his Father's. He came to do it. It was his meat and drink. So should it be with his followers. By the grace of God through faith, they may undoubtedly live in Christ in this respect. They may arrive at a state where struggling shall cease, and contention at the motions of his will be no more, but all be calmly, instantly, and habitually submissive. Oh, how childlike! Fellow-disciple, do you cherish Christ's submissive will? Do you know its rich consolations? Have you not learned that the roughness of your way to heaven has been made by your wilfulness? Cast the cursed thing from you, and try, if you have not, the height and depth of the perfect will of God. Be filled with his will as was Christ.

### *Christ's spirit was gentle.*

He is represented as a shepherd carrying his lambs in his arms, and bearing them on his bosom. In imitation of him the apostle said to his brethren, "I beseech you by the gentleness of Christ;" and again, "I was gentle among you even as a nurse cherisheth her children." How sweetly so was Christ to the inconstant Peter. "Simon Peter, lovest thou me?" Who could learn from these words uttered in their gentle tone, the enormity of Peter's recent offence?

O Christian, why those rough words? Have you been wronged? Do those you love speak harshly to you? Still be like Christ. Return only soft answers. Mother, deal gently even with that wayward child. Christ does so with his wayward children. Perhaps you have been one of them. Man of business, you who have been again and again disappointed by your debtors, be gentle. This spirit becomes you. You bear Christ's name. You are his debtor, and he ever

deals gently with you. There is a wonderful power in this grace. Like the light and heat of the sun, the whole face of nature smiles under its influence. If you cannot conquer that rough and harsh temper of yours, *Christ* can. Learn of him who was meek and lowly in heart, and you shall indeed find rest sweeter than you have ever known.

But time and space would fail us to speak of all the striking traits of Christ's holy temper. There is his spirit of *love*, which brought him from heaven, and led him to accept of death on the cross for man. How sweetly it was blended with a spirit of rebuke, — the rebuke of sin, — with admonition to those whom he loved, and with faithful warning of all the erring.

O fellow-Christians, let us remember that without the essential spirit of Christ we are none of his; — that without the fulness of this spirit we are not wholly his. Let us try ourselves by this rule, being ambitious only to walk as he walked.

## SCRIPTURE CABINET.

### THE RICH.

"Labor not to be rich." — *Prov. xxiii. 4.*

If this injunction were obeyed, there would be but few rich. Not only do men labor to be rich, but they do so with a diligence and earnestness limited only by the limits of their bodily and mental powers. Yet how faithfully does God's word deal with men with regard to riches.

1. It declares that the condition of the rich is not favorable to the salvation of the soul. "How hardly shall they who have riches enter into the kingdom of God." A rich man's salvation is an extreme exercise of divine grace, just as the putting a camel through a needle's eye would be an extraordinary effort of his natural power. When Cortez, with a little band of followers, was besieged in the City of Mexico by thousands of natives seeking their lives, and they proposed, sword in hand, to cut their way to the open country, he told them in effect that the riches with which they had laden themselves were unfavorable to their safety. He repeated to them the proverb, that "he travels safest who travels lightest," and commanded them to abandon their treasures. Those who refused to do so, perished in the effort to escape. God has said that they who are rich put in peril their escape from hell.

2. The rich are repeatedly and solemnly advertised by God not to consider their riches their own. "Lay not up for yourselves treasures upon earth." The parable in Luke, 12th chapter, of the fool who charged his soul to be at ease, is aimed at him who "layeth up treasures for himself," (verse 21.) To the same effect is the injunction, "If riches increase, set not your heart upon them." (*Psa. lxii. 10.*)

3. The Word of God teaches us that it is dangerous to the soul to cherish a *desire to be rich*. "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." (1 Tim. vi. 9.) "The love of money is the root of all evil." Alas, how many poor men choose the danger of covetous desires!

4. A whole-hearted benevolence is taught as an antidote, in part, against the dangers of riches. Paul says most solemnly to Timothy, "Charge them who are rich in this world, . . . that they do good, that they be rich in good works, ready to distribute, willing to communicate." But few of those who are naturally benevolent become rich; and but a small number of the rich have grace enough to obey the above injunction, and thus "lay up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

We learn from these teachings of God's Word important lessons.

1. We should not envy the rich. They are more to be pitied than the poor. Their cares are tormenting, — their dangers truly awful.

2. We should pray for the rich. We should pray that they may not keep their riches as their own. We should pray that they be not high minded, nor trust in uncertain riches, but in the living God.

### THE POOR.

"He that hath pity on the poor, lendeth unto the Lord; and that which he hath given will he pay him again." — *Prov. xix. 17.*

The Word of God teaches, with impressive emphasis, his regard for the poor. He made provision for their necessities in the Mosaic law. The fields were not to be wholly reaped, nor the vines and trees entirely stripped of their fruit; a gleanings was to be left for the poor. To this God added the solemn injunction, "Thou shalt not harden thy heart, nor shut thine hand from thy poor brother; but thou shalt open thine hand wide unto him." (*Deut. xv. 7, 8.*) The prophets, when sent by God to reprove his people for their sins, made a strong point of the fact that they had "vexed," "oppressed," and "devoured" the poor. Christ was appointed, at his birth and in his life, a place among the poor, — having not "where to lay his head." He opened his ministry by proclaiming that "the poor have the gospel preached unto them," and God hath "anointed me to preach the gospel unto the poor." St. James says that "God hath chosen the poor," not surely as such and for that reason, but because theirs is a favorable condition in which to become "rich in faith," and therefore "heirs of the kingdom." It is said that "the Lord maketh poor, and maketh rich." He not only regards, but in his providence orders our lot in life.



We may easily learn from all these teachings of God's word in reference to the poor, our duty to them, and the solemn reasons by which its performance is enforced.

1. We should regard those whom God regards. The apostle says (Eph. v. 1), "Be ye *followers* (*μιμηταί* — *imitators*) of God."

2. When we have pity on the poor, in bestowing upon them not only our sympathy, but in giving them such things as they need, we make God our debtor; we lend to him, and he has promised to pay.

3. Because. "God maketh poor." If we are not in this condition, it is of his distinguishing providence. When we give to the poor we acknowledge this.

4. There are many poor. Moses was taught to say to Israel, "The poor shall not cease in the land." Christ said, "The poor ye have always with you." All the heathen world is poor,—poor in its lack of the *bread of life*. Our bounty is ever needed at home, and always demanded by the wants of the world abroad.

5. "It is more blessed to give than to receive."

6. Christ shall acknowledge as his at the judgment such as give in his name even a cup of cold water. Then how truly "blessed is he that considereth the poor."

## EDITOR'S DRAWER.

### KNEELING AND SILENT PRAYER IN THE HOUSE OF GOD.

A CORRESPONDENT inquires about the practice of kneeling for silent prayer on entering the house of God. She wishes some thoughts from us concerning it. We believe it, as a general rule at least, to be an eminently good and becoming practice. We recollect its influence upon our youthful mind, when the honored fathers in the membership used to spend the first moments of the public service in communion with God. It seemed to us solemn, and brought the idea of God home to our heart. Moments thus spent must bear favorably upon a proper improvement of the entire service. To some it may appear to be only an ostentatious display of piety. But it is no more necessarily so than the vocal prayers of the social religious gatherings. Sincerely and devoutly done, it is a quiet and potential declaration of our recognition of the responsibilities and privileges of the place and hour. May God revive the practice in all the churches!

### SUGGESTIONS FROM EXPERIENCE.

Another correspondent writes that his experience suggests the following truths. They are worthy of note:—

"When convicted for the blessing of full salvation, immediate decision—a closing in with the offer of grace—is vitally important; quite as important as a yielding to the awakening of the Spirit on the part of the unconverted. The soul resting in God by faith for the blessing, should expect, and wait for, if necessary, in prayer with fasting, the *witness of the Spirit* of the accomplishment of the work. To retain the blessing we must obey the injunction, 'As ye have received the Lord Jesus, so walk ye in him.' Follow the teachings of the Word and Spirit. As a help to maintain our spirituality, our reading should be such as tends to promote the knowledge and love of God."

The writer adds: "I have been much benefited by reading the *GUIDE*, which I have taken for a number of years. Many of the articles therein may be read many times profitably."

### COMMUNICATIONS ACCEPTED.

The MSS. of "G. H. H." and of "C. B." with many others, are waiting their turn. As we do not deem it expedient to have more than one or two articles in any one number of considerable length, short ones, *other things being equal*, will soonest appear in print.

### MRS. S. L. BALDWIN.

The following notice of the late Mrs. BALDWIN, daughter of our beloved colleague, will awaken for him and his family the Christian sympathy of our readers. Happy are they even in this affliction, for they mourn not as they who have no hope:—

"Mrs. NELLIE M. BALDWIN, wife of Rev. S. L. Baldwin, of the M. E. China Mission, and daughter of Rev. B. W. Gorham, of Binghamton, N. Y., died at sea, lat. 34 deg. 11 min. N., lon. 70 deg. 53 min. W., March 16, 1861."

"She was born in Guilford, Chenango County, N. Y., July 30, 1839. When she had reached the age of ten, her father was stationed at Carbon-dale, Pa., where she experienced the pardon of her sins through faith in Christ, and giving up her young heart to the Saviour, united with his visible church. From that time until her death, she was numbered with the people of God.

"Her residence was constantly changing, according to the workings of the itineracy, but she enjoyed educational advantages in the various places occupied by her father in his ministry, until the removal of the family to Binghamton, in 1852, where they remained until 1856. During this period she was at school, most of the time at the Susquehanna Seminary, and during the latter year was a teacher in that institution. The year following the Spring of 1857, she was Principal of one of the public schools of Owego, where her father was then stationed. During this time she enjoyed a deeper work of God in her heart, in connection with a visit of Dr. and

Mrs. Palmer of New York, which was greatly blessed to her father's charge. In 1858, the family were removed to Scranton, Pa.; and having, in a spirit of entire consecration to God, given herself to his work in China, she was united in marriage to Rev. S. L. Baldwin, in the church at that place, on the 8th of September.

"She left for her distant field within a month from that time, and arrived in Fuh Chau in March, 1859. She entered with diligence upon the work of learning the language there spoken, and succeeded so well that in a year from that time, one of the older missionaries remarked that he had known no lady who spoke it more fluently and correctly in the same time. In the spring of 1860, she opened a school for Chinese girls in her house, and spent an hour each day in hearing them recite, and going over with them the lesson for the next day. She always opened the school with prayer, although at first she felt it a cross to do so, in the presence of her heathen teacher. She continued her labors in this school until after she was attacked with the disease of which she died; and only gave it up when her husband and the older missionaries insisted upon it as necessary to save her health.

"From her arrival in Fuh Chau, until she was compelled to relinquish her attendance on church, she played the harmonium and led the singing at the English service, in which capacity her services were highly esteemed by the community.

"About the middle of July, 1860, she was attacked by chronic diarrhœa. The American physician was called in, and the usual remedies were faithfully employed for a long time, but in vain. A three weeks' stay at a monastery on Kusang, the highest mountain in the neighborhood, was tried without success. The Mission then sent her with her husband to Amoy, hoping that a change of air and the sea-breeze might restore her. She, however, suffered one of the severest attacks of her whole illness in that place, and was urged by her physician and the members of the Reformed Dutch Mission, whose guest she was, to return to America in a ship then in the harbor. Before the ship was ready for sea, however, she had apparently improved; and she was so unwilling to leave without returning to Fuh Chau, that her husband reluctantly returned thither with her. For a few days the hope was entertained that she might recover there, but it soon became apparent that the disease was not checked; and it was the unanimous opinion of the Mission that she should leave at once for America. Passage was engaged in the "Nabob," and with her husband and little daughter, just a year old, she sailed December 22, 1860, with great hope of reaching home safely, recovering her health, and returning to her work. But God had ordered otherwise. She declined almost constantly, becoming weaker and weaker, until near midnight on the 16th inst. when she calmly breathed her last within four hundred miles of home!

"A day or two before, she had expressed her belief that she would not reach home; and said that she had no fear of death, though she would prefer not to be buried at sea.

"Her husband's hopes of reaching home with her were so strong that he did not realize her dying condition until it was too late for a farewell interview. Her last words were, 'I am happy. I feel strange, but very happy!' But her devoted and consistent life speaks more powerfully than any dying words could do, and gives an unbroken testimony for Christ.

"Her life was not in vain. She has left lasting impressions upon the mind of those she went to serve—the poor Chinese; and not less upon the foreign community of Fuh Chau. Her death is sincerely lamented by many friends in Binghamton, Owego, Scranton, and elsewhere, upon whom her holy life and heroic example will not be lost; and it may be in the order of God that her death shall be still more blessed than her life.

"The funeral sermon was preached on Wednesday last, by Rev. Dr. Paddock, in the Court Street M. E. Church, in Binghamton, which was crowded to its utmost capacity; after which her remains were committed to their resting-place in the cemetery on the west bank of the Chenango.

"The little daughter, now fifteen months old, finds a home in the bosom of the family from which her mother went out to toil for God in China.

"The prominent characteristic of the deceased was *energy*. Her whole soul was thrown into her work; and in the midst of trials and disappointments she preserved the same steady aim and unfaltering devotion, as in brighter moments and amid visible successes.

"With this remarkable energy gentleness was combined in an unusual degree; and the happy combination of the two constituted the great charm of her character. Alike in her public life and in her domestic relations, she acquitted herself well; and enjoyed in a remarkable degree the confidence and esteem of the circle in which she moved.

"She has gone! and though our hearts are bleeding, we can lift them up in gratitude to Him who called her hence, that she is freed from the cares of earth, and has become to us an additional attraction in the heavenly land.

"S. L. BALDWIN.

"BINGHAMTON, March 29, 1861."

## CHILDREN'S CORNER.

### CHRIST AND THE LITTLE ONES.

"THE Master has come over Jordan,"

Said Hannah, the mother, one day;

"He is healing the people who throng him,

With a touch of his finger, they say.



"And now I shall carry the children,  
Little Rachel, and Samuel, and John,  
I shall carry the baby, Esther,  
For the Lord to look upon."

The father looked at her kindly,  
But he shook his head and smiled;  
Now, who but a doting mother  
Would think of a thing so wild?

"If the children were tortured by demons,  
Or dying of fever — 'twere well, —  
Or had they the taint of a leper,  
Like many in Israel."

"Nay, do not hinder me, Nathan;  
I feel such a burden of care, —  
If I carry it to the Master,  
Perhaps I shall leave it there."

"If he lay his hand on the children,  
My heart will be lighter, I know;  
For a blessing for ever and ever  
Will follow them as they go."

So, over the hills of Judah,  
Along by the vine-rows green,  
With Esther asleep on her bosom,  
And Rachel her brothers between;

'Mong the people who hung on his teaching,  
Or waited his touch and his word,  
Through the row of proud Pharisees list'ning,  
She pressed to the feet of the Lord.

"Now why shouldst thou hinder the Master,"  
Said Peter, "with children like these?  
Seest not how from morning till evening  
He teacheth, and healeth disease?"

Then Christ said, "Forbid not the children,  
Permit them to come unto me!"  
And he took in his arms little Esther,  
And Rachel he set on his knee.

And the heavy heart of the mother  
Was lifted all earth-care above,  
As he laid his hands on the brothers,  
And blessed them with tenderest love.

As he said of the babes in his bosom,  
"Of such are the kingdom of heaven," —  
And strength for all duty and trial,  
That hour to her spirit has given.

JULIA GILL, in *Little Pilgrim*.

#### THE CHILD'S MISSIONARY MONEY.

"It is too bad," said great-aunt Jones, "for that child to give all her money to poor people and missionaries."

"Too bad!" echoed the little girl; "why, no, aunty."

"It is," repeated Aunt Jones.

"No, please, aunty," said the little girl; "my

Saviour gave up his beautiful home in his Father's house to come and help the poor people in this world. he pitied them so. And, aunty, he gave up himself on the cruel cross to die for me, and for all the people, and I am sure I ought to give up something for his sake. I love 'to, aunty," said the dear child, with a sweet smile.

Aunt Jones was a *great-aunt*, that is, she was aunt to the little girl's mother, and therefore was quite old. When *she* was a child, there were not so many children who followed Jesus as there now are. But when she heard the little girl's plea, tears rolled down her cheeks, and she could only say, "God bless you, my dear one; forget what I said. Your Saviour has a right to all you have."

"And to *me*, too," whispered the child, pressing up to aunty's side, and kissing her faded cheek.

#### BOOK NOTICES.

WORCESTER'S QUARTO DICTIONARY. Boston: Swan, Brewer, & Tileston.

WE have been deeply interested in, and have somewhat closely observed, the progress of the "dictionary war." We have examined, too, for ourselves, as we have been able, the Webster and the Worcester quartos, and we have come to the conclusion that our editorial table is decidedly deficient unless adorned by both of them. It would not become us, perhaps, to obtrude our opinion concerning the questions that learned men have raised in reference to the comparative merits of the two works. We can but express our admiration of the arrangement and general mechanical execution of Worcester's Quarto. The latest additions in the pictorial illustrations, new words, &c. &c. are introduced into the body of the work, as they most naturally should be, and where they are most convenient for the reader.

Without any disparagement of Dr. Webster's Dictionary, we may candidly say that we deem the truly magnificent work of Dr. Worcester worthy of a place in every family in the land, and as indispensable to every scholar.

FRANKIE'S BOOK ABOUT BIBLE MEN. By the author of "Sabbath Talks about Jesus," &c. &c. Boston: J. E. Tilton & Company, 161 Washington Street.

We have here, in an attractive binding, with a large, clear type, and beautiful illustrations, the stories of Noah, Abraham, and Joseph, told in such simple language that "Frankie," and all the other little folks, will be interested in them. These stories never tire. This new volume will aid in writing them upon the children's hearts.

[Original.]

## SIN IN BELIEVERS — A GREAT PRACTICAL QUESTION.

BY REV. CHARLES BLAKESLEE.

THE question, whether there is any sin remaining in the heart of a believer after he has received regenerating grace, is not by any means a question of merely speculative theology, but is one of great practical moment. It has an essential connection with the doctrine of Christian holiness, and any considerable error on any point touching that doctrine will most certainly do much disservice to religion. It is therefore exceedingly to be desired that Christians, and especially Christian ministers, should see eye to eye on a subject involving so many and so great interests.

I propose in this paper to examine the question, so far as I can do it in a single article. The reader will understand me as using the terms, "the justified," "the regenerate," "believers," and their cognate terms, as synonymous, or convertible terms, mutually implying each other, and signifying the state a believer is in when he first receives regenerating grace. By "sin," I mean the moral infection of our nature; any disposition contrary to that mind which was in Christ Jesus.

I believe a justified person is not, inwardly or outwardly, *under the control of sin*; does not commit sin. He has every Christian grace, in an infant state, in his heart. Jesus sits on the throne of the affections; but yet the soul is not entirely purified; the roots of bitterness are not entirely extracted or removed; pride, selfishness, and various unholy inclinations, in a limited and restrained state, exist within; this seems to me to be the teaching of both Scripture and experience. Let us examine the two witnesses, and see if their testimonies do not harmonize to sustain the above position.

First, then, *What saith the Scripture?*

1. Believers are spoken of as not wholly sanctified.

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." This is said to the Thessalonians. Now the first chapter of the epistle assures us that the Thessalonians received the gospel "with joy in the Holy Ghost;" "had hope in the Lord Jesus Christ;" "served the living and true God;" were "the elect of God," and yet the apostle prayed for them as not wholly sanctified persons.

Again; to the same purport is Paul's language to the Corinthians: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ." Here he speaks to believers, brethren, babes in Christ, as to persons in some degree carnal; and refers to their contentions, in proof; not that they were hypocrites, or backsliders, but to show that they were in some degree carnal, not entirely sanctified, only babes in Christ. Possibly, against this exposition of the text last named, it may be urged that "to be carnally minded is death," hence these persons must have been backsliders. I reply, these words of Paul to the Romans refer to the unrenewed, over whom sin reigns; and not to babes in Christ, in whom grace reigns over the remains of the carnal mind. If Romans viii. 6, 7 may be so applied as to prove that the persons addressed (1 Cor. iii. 1) were backsliders, then it would be proven that St. Paul recognized backsliders as "babes in Christ," "saints" of God, etc. Does he not rather teach us that, though to be under the dominion of the carnal mind is death, yet the remains of the carnal mind exist in such persons as are only "babes in Christ"?

2. The same conclusion seems fairly deducible from the fact that two antagonistic principles are said to exist in the



soul of some justified persons. Thus Paul to the Galatians: "The flesh lusteth against the spirit, and the spirit against the flesh; these are contrary the one to the other." This is exactly to the point. Not only a good principle, but also a bad one exists in the regenerate heart; and if a bad principle is still in the heart, then the heart is not "wholly sanctified;" and entire sanctification must necessarily imply the extirpation of the bad principle; the entire purification of the nature. It may be urged that the subsequent reference to the works of the flesh shows that the persons here spoken of were backsliders. To this I reply: St. Paul, to guard them against yielding to the remains of inward corruption, points out its abominable fruits. This admonitory reference to the works of the flesh, the offspring of indwelling sin, seems to suppose that it did exist in them.

But it may be asked, how can holiness and unholiness exist together in the same heart? Answer. The mind must be under the control of one principle or the other; but experience shows that contrary principles, feelings and desires may have place in the mind at the same time. Hope and fear, inclination and aversion, selfishness and philanthropy, cowardice and courage, sadness and joy, purity and impurity, are often to be found in the same breast. True, only one can rule at a time, but we are conscious that they can and do exist together in the heart; one as the ruling principle, the other in a state of restraint. When sin reigns, we are enemies to God; when grace reigns, we are children of God. When grace so reigns and abounds as to entirely purify the heart, then we are wholly sanctified.

3. I believe in this doctrine, because entire sanctification is urged upon the justified as a distinct and unattained blessing.

"Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection." "I beseech you there-

fore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service: and be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man; unto the measure of the stature of the fulness of Christ." All these scriptures represent perfection or entire sanctification as a distinct blessing yet to be experienced by believers; hence, we conclude regeneration does not embrace entire sanctification; nor does it seem that both blessings are experienced at the same time, except it may be in some rare and exceptional case, which cannot affect the rule.

4. It is inferred from the manner in which the soul is sanctified, it is effected by a farther purification. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." This scripture assumes that some of God's "dearly beloved" need to be cleansed from all filthiness of the flesh and spirit; that such cleansing is to be obtained by renewed acts of consecration and faith, and that, when such a cleansing from all filthiness is obtained, the heart is perfected in holiness. Now, if regenerate persons, as such, are wholly sanctified, would St. Paul exhort them to purify themselves? Do not the address and phraseology of the text under consideration, as well as the tenor of the whole epistle, incontrovertibly prove that St. Paul believed that many of the Corinthians were justified before God and now accepted of him, but still were not en-

tirely purified from all inward unholiness, not wholly sanctified? Do they not also prove that entire sanctification is not a mere growth or development of the Christian character, but a distinct work of cleansing grace?

Secondly. *Does not the testimony of experience corroborate the foregoing view of Scripture teaching?*

I do not appeal to the chief men and women of Israel, with the view to settle this question by the mere might of human authority; but I bring them forward to prove a point, a fact in experimental religion, namely, that regeneration does not include, and is not accompanied by, entire sanctification. In other words, I wish to adduce the testimony of several eminent Christians in proof of the fact that after regeneration, or conversion, they found in themselves the remains of the carnal mind, a tendency to various sinful tempers, a heart more or less prone to wander from God. The persons whom I will name were of strong minds, deep experience, and supreme love of truth; and I think their testimony admissible, relevant, and justly entitled to high consideration. Fletcher, Bramwell, Carvosso, Stoner, Mrs. Fletcher, Hester Ann Rogers, Lady Maxwell, with a host of others of high repute in our "fatherland," and a multitude of the excellent of the church on this side of the Atlantic, most explicitly declare that after adoption, and while clearly standing in the light of God's reconciled countenance, they felt, painfully felt, the movings and workings of remaining inward corruption. Yea, the great mass of evangelical Christians in every branch of the church, and in all ages, testify to this as an undeniable fact of Christian experience. Let it be remembered, too, this is the testimony of those who have been honored of God as chosen vessels of his mercy; who have lived, suffered, and died as Christians. Their evidence accords with the divine

word, and must tell mightily upon the settlement of this question.

But it may be urged that men, good men, often err, and they may all have been mistaken. True, men err in theory, especially touching nonessentials; but do good men often err in regard to fundamental truths? Do they err in the *facts* of Christian experience? Has the large majority of the persons of profoundest Christian experience, taken as a class, fallen into great error in a question of fact, and *agreed* in that error through several centuries? To assert this is equal to calling the Bible an inexplicable mystery, a riddle, and Christian experience a mere delusion. The world has been nearly filled with spurious religion, and of course with error; but in no case have the great mass of real Christians, who have had the Bible, embraced any one fundamental error in doctrine or experience. They have fallen into error on various minor points, from time to time, it is true, but no one fundamental error ever pervaded and ruled the opinions of the Bible-reading, spiritual church of Christ. Now the great body of the sacramental host of God's elect, in the light of Scripture and experience, assert that in their own several cases, regeneration did not embrace the entire purification of the heart, but that the latter was the result of a subsequent work of sanctifying grace. This is the unanimous testimony of deeply experienced Christians in all the church of God, there being, so far as I know, no well-attested case of a contrary experience on record. *I heartily believe this testimony to be true*; and I cannot but feel that any theory which ignores it all, rules it out and throws it away as worthless, or unreliable, should be received by the church with great caution and mistrust.

Should it be said that some one believer, here or there, has declared he received cleansing grace in the moment of conversion, I ask, Who and where is that



believer, and where is his testimony? If the witness be reliable, and assert that from the hour of conversion he has had the marks which characterize a clean heart, the testimony ought certainly not to be rejected. Let all such testimony have its weight; and if there can be found a few scores or hundreds of such witnesses, their testimony ought probably to so far avail as to modify the doctrinal statement and make it recognize entire sanctification as a blessing sometimes received coincidently with regeneration, though generally attained as the result of subsequent and deeper acts of humiliation, consecration, and faith. But whatever might be done with the testimony of the honorable and heaven-favored little minority, it certainly cannot be allowed to stultify or break down the majority of equally credible witnesses. The most that can be claimed in any view is that, in exceptional cases here and there, persons have received cleansing grace simultaneously with regeneration. I have not known such a case, and doubt if one can be found.

But it seems to me, those who advocate the doctrine that entire sanctification is experienced at the moment of conversion, have not considered whereunto such a doctrine would practically lead. If this doctrine be true, then whosoever has not perfect love has no love at all; whosoever feels any notion of sin in his soul must instantly cast away all confidence that he is a child of God, and, taking the position of an unconverted or backslidden man, pray again for pardon. Conviction of the need of holiness must be interpreted by the believer as a charge upon him of having backslidden, and so all Christian progress become involved in doubt, and impeded by insurmountable obstacles. How must this anti-scriptural doctrine grieve those whom God has not grieved, even driving multitudes of real Christians into despair, and inducing many others to leave a church holding such doctrine, and go where lambs, as well as full-grown sheep,

are numbered among the flock. To set up a dogma which thus sets at naught the concurrent testimony of the consciousness of the church, is to discredit all Christian experience, and drive souls to infidelity and ruin.

In conclusion, allow me to notice some objections to the doctrine I have here attempted to defend.

1. "It makes regeneration a small thing." By no means. Is it a small thing to pardon all sin, place Jesus upon the throne of the heart, implant every Christian grace there, and conform the whole life to the divine will?

2. "It makes God the author of an imperfect and unworthy work." I deny that regeneration is an imperfect work, though it do not embrace entire purification of heart. This objection begs the question. A work of God may, in a just sense, be perfect, and yet be limited; and so sustain the relation of tributary to some other and farther work. Conviction, regeneration, sanctification, and glorification, are all of God, and they are all distinct gifts of his grace; but because sanctification and glorification are greater than conviction and regeneration, it does not follow that the latter are at all unworthy the character of the Almighty.

3. "It gives license to sin." I think not. Is it giving license to sin to deliver one from the dominion of sin, from the reigning power of wicked tempers, from all human sin in word and conduct, establish in his heart a kingdom of righteousness, peace and joy in the Holy Ghost, and put him in earnest and successful pursuit of entire holiness of heart? Is all this giving a man license to sin?

4. "But the New Testament speaks of justified persons as sanctified ones." I grant it does. But does it speak of them as *wholly* sanctified? To sanctify, means to consecrate or *devote* to holy uses, and it also means to purify, or *prepare*, for holy uses. Regenerate persons are consecrated to the service of God; purity reigns over and in them; hence, in a

limited sense, they are said to be sanctified, to be holy ; but this does not prove them wholly sanctified. Theological criticisms, mere play upon words, cannot settle this grave question.

5. "If regeneration do not entirely cleanse the heart from sin, then a true child of God may die unsanctified, and be lost."

I reply : Regeneration begins the work of grace, of sanctification in the heart, and places the soul in such a relation to God as secures its completion, unless by voluntarily returning to sin we break the covenant and arrest the work. I believe God always shows his children their need of holiness. Many of them may not have well-digested ideas of the doctrine as a statement of dogmatic theology ; it may not be written in their creeds, but the divine word and Spirit teach it to their hearts. If any of them are in a critical state, doubtless God deals with them in a manner appropriate to their circumstances, setting holiness and heaven before them ; then, if they refuse to obey God, they fall into condemnation and die in a backslidden state.

All this may take place in a few months or a few moments. The thief on the cross might, in a few hours, experience both blessings, passing through all the mental and moral operations and changes generally experienced in receiving them, one after the other, as separate gifts of gospel grace. Undoubtedly, all that are converted will, if they grieve not the Holy Spirit, experience full salvation, and go to heaven. Only let them be followers of God, as dear children, "and he which hath begun a good work in them will perform it until the day of Jesus Christ." "Faithful is he that calleth them, who also will do it." So long as they live by faith, the work is in God's hands, and it constantly progresses ; *it will be accomplished*. Neither earth nor hell, life nor death, can prevail against the Omnipotent.

But it may be objected, "If the work of entire sanctification will certainly be done before death, then, by delaying it, we may become immortal."

I reply : Can we grieve the Holy Spirit and disobey God without forfeiting our justified relation ? Can we successfully practise hypocrisy upon the Omnipotent ? Would not any attempt to do this expose us to the divine wrath ?

Again, says the objector : "What will become of those who live many years without it, and then die ?"

I reply : If they die unsanctified, they will die in a backslidden state, and perish. If they are found in a justified state, holiness will be so set before them that they will enter into it and ascend to glory. I am strongly inclined to believe that those professors who neither enjoy nor seek holiness, live most of the time in a backslidden state, exposed to death. I suppose all God's gracious dealings with them look to their holiness. He bears long with their unbelief and waywardness, and is ready, even at the eleventh hour, to heal their backslidings and complete the work of their purification ; but, by and by, if they enter not in, he says in awful and damning tones : "Ephraim is joined to idols, let him alone." Then the disappointed and ruined soul goes down, with hypocrites and unbelievers, to groan in eternal perdition.

In conclusion, dear brethren in the ministry, let me inquire, will it do to stand up before God and the people, and declare that all who are not holy, entirely sanctified, are either impenitent sinners or wicked backsliders ? Will it do to tell all converts that they are sanctified wholly ? May not such teaching lead people to think they are holy in heart, when they are not ? — and thus modify and bring down the views of the church on the doctrine of holiness, till nothing but the name, misapplied to regeneration, will remain among us ?



[Original.]

## EGOTISTICAL — IS IT?

BY N—.

Is it egotistical to relate your experience, tell what the Lord hath done for your soul, to speak of your personal exercises in things spiritual and eternal? Is it egotistical to witness for Jesus, specify definitely, humbly, meekly, what God, in his infinite mercy and goodness, has enabled you to do in his service? — a poor, miserable, wretched, dependent, hell-deserving sinner without his constant, redeeming grace.

Well, beloved reader, if to declare these things publicly is egotistical, then the greatest, wisest, and best men in all ages have been very egotistical. The holy prophets were egotistical. King David was one of the most egotistical men that ever lived. Who ever referred to his own experience in heavenly things more frequently and definitely than the sweet singer of Israel, the blessed psalmist? He told everybody how the Lord brought him up out of a horrible pit, out of the miry clay, planted his feet on a rock, established his goings, and put a new song in his mouth, even praise to God. "Come," said he, "and hear, all ye that fear God, and I will declare what he hath done for my soul." Whole psalms are filled, *overflowingly*, with personal gratulations to God for his redeeming, sanctifying grace. He calls upon all heaven, all earth, all nature, things animate and inanimate, to bow the listening ear to the voice of his thanksgivings to God for his superabounding mercy in his personal salvation and sanctification. See Psalms 18, 23, 27, 30, 34, 116. "I will pay my vows," says he, "unto the Lord now, in the presence of all his people." Psalm cxvi: 14. If referring publicly to God's special merciful dealings to our own soul's welfare be indicative of pride, self-conceit, self-seeking, or egotism, surely, then, David, the

prophet of God, was among the proudest and most egotistical. The primitive disciples, after the pentecostal baptism, filled with the Holy Spirit, with joy and peace in believing, were very egotistical; they went everywhere relating the glorious things God had done for them. This personal, definite testimony was the purport of their message, the sum and substance of their preaching, and marvellously did God bless these personal testimonies to the salvation of multitudes.

Paul, on the same principle, was one of the most egotistical of the age. On every suitable occasion Paul made special allusion to God's *overshadowing* goodness and mercy in the redemption of his own soul. When brought before the councils of his wicked persecutors, the first thing by way of vindication was to open his lips wide for Jesus in personal, definite testimony. When summoned to appear in the presence of a persecuting Sanhedrim, what was his plea, his defence? God's dealings with his *own* soul, his conviction, conversion, justification, and sanctification. Turn to Acts xxii — how readest thou? See also his defence before King Agrippa, in Acts xxvi. Mark, moreover, the tenor of his epistles; how frequently, pointedly, and definitely he alludes to his own experience, his firm faith, his entire consecratedness to God and his cause, his deadness and crucifixion to the world, his temperance in all things, his example of purity and consistency, the bright, seraphic, glorious manifestations of God to his soul, his translation to the third heaven, hearing and seeing things unspeakable. Surely Paul, in accordance with the reasonings of very many, must have been very egotistical, filled with vain boasting and self-conceit!

The most humble, meek, modest, holy, useful, in all ages, have been bright examples of this so-called egotism. The Lord is ever well pleased with it, smiles upon it approvingly, blesses it greatly to the participants, to the conviction and conversion

of the impenitent, to the building up of his people in their most holy faith.

"Open thy mouth wide, and I will fill it." Christ says, "Ye are my witnesses." How? by our godly walk, our meek, modest humility? By keeping a conscience void of offence towards men? By doing justly, loving mercy, walking humbly, providing things honest in the sight of all men? Is this all? "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." "Whoso offereth praise glorifieth me."

One special cause of the perpetual, increasing, holy kindlings of soul in God's faithful ones is their meek and humble testimony, their frequent allusions to the cleansing, purifying efficacy of Christ's blood, in their own redemption and sanctification. The beloved, godly, courteous, modest, refined, pure-minded Fletcher lost the blessing of perfect love four times successively, by yielding to the tempter, the promptings of the evil one to close his lips, hush the question of personal, definite testimony.

The Lord give us more of this same egotism, falsely so called, a thousand-fold; let the world be full of it; let it be sounded out to the ends of the earth, ring from pole to pole.

It strengthens the heart spiritually, increases faith, hope, and love. Every time we witness for Christ publicly, meekly, and humbly, we gain renewed spiritual strength.

Instead of puffing up with pride or self-glorying, the relating what great things God has done for us tends to self-abasement, the grace of humility, humble adoration, and praise.

It is a great blessing to others, encourages and strengthens the weak disciple, the doubting and hesitating. The psalmist says, "My soul shall make her boast in the Lord; the humble shall hear thereof and be glad."

Again, this witnessing for Christ, testi-

fying to his redeeming, sanctifying grace, is a positive duty; God commands it: "Let us hold fast the profession of our faith, without wavering." Mark, "the PROFESSION of our faith." We omit this duty at our peril. Beloved brother, sister, will you suffer the cry of egotism, pride, self-glorying, or any other cry, to rob you of this privilege so long as you walk softly, keep a conscience void of offence, abstain from all appearance of evil, aim to please God in all things? The holy prophets ceased not this personal, definite testimony; David did not; the early disciples did not hold their peace; Paul did not; he positively declared that no man should close his lips in publicly witnessing to God's superabounding mercy to his soul. It was a blessing to him, a blessing to others. Even the wicked King Agrippa was almost persuaded to be a Christian by hearing Paul testify to the efficacy of Jesus' blood to save to the uttermost. Brother, sister, go forward in God's strength, wisdom, and grace; open your mouth wide in praise; tell to all around what great things God has done for your soul; be definite; publish it; sound it out; let heaven's arches ring. Give God the glory, and "many shall see it, and fear, and shall trust in the Lord."

"Never be ashamed of Jesus;  
Glory ever in his cross;  
Count it most exalted honor  
To advance his blessed cause;  
Hallowed honors, untold blessings  
Cluster round the Saviour's cross."

### "READY FOR EITHER."

AN efficient Missionary Association is said to have adopted, not long since, a device found on an ancient medal, which represents a bullock standing between a plough and an altar, with the inscription, "Ready for either, — ready for toil or for sacrifice."

The whole history of Christianity has proved that its great objects cannot be secured without both the toil and the sac-



rifice. Says the Apostle, "*I fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the Church.*" In the agony of the atoning sacrifice, Jesus had no sharers. Of the people there were none with him. But he has left, unexhausted, enough of the bitter cup of his previous toils and trials to remind his followers, amid their great work what their salvation cost him. A readiness for hard work on the one hand, and for sacrifices on the other, can alone evince, not only our attachment to his cause, but also *our love to him*. O Christian, let the love of Christ constrain you to fidelity in his service. Bring all your talents, your acquisitions, your possessions, your energies, and, binding yourself to the horns of the altar, there stand, ready either for work or for sacrifice. This is the spirit which, under God, will conquer the world. This is the consecration at which heaven rejoices and hell trembles. Whether it be labor or suffering, doing or giving, living or dying, to which you are summoned, be ever able to say, "*Ready for either.*"—*Tract Journal*.

[Original.]

## A CHAPTER ON BELIEVING.

BY Y.

But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole.

"Lord, she who touched thee in the press,  
And healing virtue stole,  
Was answered, 'Daughter, go in peace;  
Thy faith hath made thee whole.'

Like her, with hopes and fears we come,  
To touch thee if we may;  
Oh, send us not despairing home—  
Send none unhealed away."

And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour.

Then touched he their eyes, saying, According to your faith be it unto you.

And Jesus saith unto them, Have faith

in God. And he said unto them, Where is your faith? Fear not; believe only, and she shall be made whole.

Even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life. For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

How can ye believe which receive honor one of another, and seek not the honor that cometh from God only? He that cometh to me shall never hunger, and he that believeth on me shall never thirst. And this is the will of Him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life, and I will raise him up at the last day.

And seeing their faith, he healed him.

Be not afraid, only believe.

For had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?

Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed.

And whosoever liveth and believeth in me shall never die. Believest thou this?

I am come a light into the world, that whosoever believeth on me should not abide in darkness. And all things whatsoever ye shall ask in prayer, believing, ye shall receive.

Jesus answered them, Do ye now believe?

Of sin because they believe not on me.

O woman, great is thy faith; be it unto thee even as thou wilt.

Faith is the mother grace, because all the other graces spring from its root. Persons unskilful in the word of God expect joy, happiness, and power to do good before they believe in Jesus; that is, expecting fruit before the tree is planted. Holiness, like pardon, is received and retained *by faith*.

It is astonishing how sincere, serious people overlook the simple way of faith; they are ready and desirous to do some hard thing for salvation, and pass by the easy way of taking God at his word: "The blood of Jesus cleanseth from all sin."

Put away all sin; lay aside every hindrance and besetment; then go to Jesus, and present yourself *a willing offering*, and he will make you *holy, acceptable*, through his own blessed merits.

[Original.]

### AN INTERESTING INCIDENT.

BY C.

THE following incident is both interesting and instructive. It is one of the many proofs of an interfering Providence which has signally marked the progress of the church in all ages, and is therefore of importance in cheering the desponding hopes of many portions of our Zion. The church, in some particular localities, may be in an apparent downward condition; but the true friends of piety may pray in faith, for God will hear his own who cry unto him day and night. What if he calls you hence before the light breaks forth? It is all the same, for God is glorified, and you shall know it all in due time. It is now more than twenty years since I first read what I here transcribe; and it has often encouraged me in my labors in dark and benighted places. Often have I seen flourishing classes raised and sustained in neighborhoods where for years the gospel had been preached apparently in vain. The following is copied from "Memoirs of the Rev. Henry Taft, M.D., by the Rev. Daniel McAllum, M.D.," a minister highly honored in the British Conference.

"Ilkeston is a village a few miles distant from Sandiacre. For many years there was only one Methodist in the place; and though the preachers visited it from time to time, no good seemed to result. At length the old woman sickened and

died, and the despisers in the hamlet prophesied that all the Methodism in the place would be interred in her grave. Mr. Crook was then in the neighborhood, and he thought it his duty to improve the event by preaching in the village on the occasion. Accompanied by Mr. Taft, (father of Henry) and another brother, he accordingly went; and Mr. Taft having obtained the permission of the landlord of the inn at which they put up for Mr. Crook to use his leaping-on stone for a pulpit, the news spread that a funeral sermon was to be preached. All that could attend were present, and, among others, the clergyman of the parish. Mr. C. had great liberty of speech, and clenched every nail he attempted to fasten with quotations from the Prayer-book, the Articles, &c. At the close of the sermon Mr. C. received a message from the vicar to wait upon him next morning at 8 o'clock. Accordingly he went, expecting that it was for controversy he was sent. He was met by that gentleman with open arms in the entrance of his house. 'Sir,' said he, 'I heard you last night with great pleasure. In what college were you educated?' 'I never attended a college,' was the reply. 'Sir,' rejoined the clergyman, 'I have heard many of the heads of our universities preach, but never heard an equally able defence of our establishment. You are welcome to my pulpit next Sunday.' Mr. C. replied that he was not ordained, and therefore, to preach in the church would put the other to trouble, without doing any good. But he proposed that he should stand at the church door and preach to the congregation at the end of the service. The vicar published from the pulpit that a stranger was to address them, and numbers lent a willing ear to our preacher as he dwelt on the solemn words, 'He that believeth and is baptized shall be saved; he that believeth not shall be damned.' Under that sermon the clergyman was deeply convinced of sin, and next Sunday told his congre-



gation he had been living without God in the world, but was now an earnest seeker of salvation. By his invitation, Mr. Wesley visited the place and preached in the church, and from that time forward, the cause of Christ prospered in Ilkeston."

Dear reader, be firm in your devotedness to God. Follow peace with all men, and holiness. This has long been a settled principle with me,—*piety will prevail*. Is it not so with you? Though you may be soon called home, yet God will take care of his church; and if you are faithful, I am bold to say that he will not forget your work of faith and labor of love. Your influence will live when you are gone to where the wicked cease from troubling, and the weary are at rest.

Canada, March, 1861.

### RESTING IN GOD.

TRANSLATED FROM THE GERMAN.

SINCE thy Father's arm sustains thee,  
Peaceful be;  
When a chastening hand restrains thee,  
It is he.  
Know his love in full completeness  
Fills the measure of thy weakness;  
If he wound thy spirit sore,  
Trust him more.

Without murmur, uncomplaining,  
In his hand  
Lay whatever things thou canst not  
Understand.  
Though the world thy folly spurneth,  
From thy faith in pity turneth,  
Peace thy inmost soul shall fill,  
Lying still.

Like an infant, if thou thinkest  
Thou canst stand;  
Childlike, proudly pushing back  
The offered hand,  
Courage soon is changed to fear,  
Strength doth feebleness appear;  
In his love if thou abide,  
He will guide.

Fearest sometimes that thy Father  
Hath forgot?  
When the clouds around thee gather,  
Doubt him not.  
Always hath the daylight broken,—  
Always hath he comfort spoken,—  
Better hath he been for years  
Than thy fears.

Therefore, whatsoe'er betideth,  
Night or day,—  
Know his love for thee provideth  
Good alway.  
Crown of sorrow gladly take,  
Grateful wear it for his sake,  
Sweetly bending to his will,  
Lying still.

To his own thy Saviour giveth  
Daily strength;  
To each troubled soul that liveth,  
Peace at length.  
Weakest lambs have largest share  
Of this tender Shepherd's care;  
Ask him not, then, "When?" or "How!"  
Only bow. [Tract Journ.]

[Original.]

### WAITING.

BY E. L. E.

FOR thee, O Lord, for thee,  
My weary soul doth hope, and watch and pray,  
More than sad watchers for the dawning day  
Long for the shadows of the night to flee.

Thy promise I believe;  
Thou wilt — the Sun of righteousness — arise,  
Bringing new joy and beauty to my eyes, —  
And so I wait thy promise to receive.

And though I see no sign,  
No flush of radiance in the eastern sky,  
The light is sure; the sunrise hour draws nigh,  
And o'er my being shall its glories shine.

The lark hath waked her tune, —  
Her first low warble; and my heart hath heard  
Another voice more sweet than matin bird, —  
A joyous herald, — morning must be soon!

Methinks the stars grow pale;  
There comes a brightness o'er the eastern hills,  
A song of rapture all the woodland thrills,  
And my heart sings: I know it could not fail!

And still I stand and wait  
The fuller glory thou wilt yet reveal; —  
But oh! the noontide of thy beams to feel  
How should I bear outside the golden gate!

INTERPRETATION. — "Holy Scripture is not a science of the intellect, but of the heart. It is intelligible only to those who have a right heart. The veil which is upon the Scriptures for the Jews, is there also for Christians. Charity is not only the object of Holy Scripture, but it is also the door to it." — *Pascal*.

[Original.]

## THE WORK OF GOD IN THE SOUL OF MAN.

BY G. H. H.

FROM all that has been written upon the doctrines of regeneration and sanctification, as well as from the related experiences of the subjects of these graces, erroneous notions seem to prevail in the church to the manifest hindrance of the work of God in many souls.

Our doctrinal works, and our rich and full experiences are indeed precious, but often misconstrued. There can be no more formidable obstacle to the soul's growth in grace than to have another's detailed experience before the mind, as a copy, to which that soul feels obligated to conform in order to have a genuine work.

Three prominent errors occur as worthy of notice.

First, that the soul's progression *must of necessity* be marked by two distinct stages, separated by an indefinite, but commonly a protracted period of time.

Second, that having entered upon the first stage, — an assurance of pardon, — it is *optional* with the subject to press immediately on to the second stage, — an assurance of holiness, — or not.

Third, vague ideas concerning this latter state of grace; its nature; regarding it as something other than the common heritage of the Christian; and the path leading to it, — hemming in the way with the apprehension that "some great thing" must be done before the spotless garment can be put on.

The second point is easiest dealt with, and may be disposed of first.

Though this is a widely-spread error, a moment's reflection should be sufficient to destroy it from the root. Whoever reads these thoughts has some knowledge of Scripture, and, without quoting here, let that one who holds this error call to mind the whole tenor of God's word.

God does, indeed, continue to forgive

the unholy man's inconsistencies as often as sincerely repented of, but he does not approve of such a course. And, "shall we continue in sin that grace may abound? God forbid!" What would be thought of that child who so far presumed upon the forgiving love of an earthly parent as to hold that *because* of this forbearing spirit it was not bound to render a perfect obedience to that parent's requests. God can no more *allow* sin than an earthly parent can authorize disobedience to his own commands.

Both, however, can and do forgive, again and again, when true contrition is shown; though a frequent recurrence of the necessity of this must occasion grief as great as the love requisite to cover the sin.

Child of God! how long do you intend to pain the kindest of fathers by such a course?

The first-named point, has no more real foundation than the one just considered.

The inviting Saviour does not discard utterly even but a fragment of that heart that he longs to possess wholly; and, according to the faith, so is the love bestowed. But does God therefore, by reason of a kind acquiescence in man's way of submitting to be saved, become responsible for the notion that he sets a time when he will receive and renew in part, and then, after an interim, another time when he will perfect the work?

He invites to come and *be saved*. In part? No. God does not work by halves, *if permitted* to save in his own way. Surely he desires to purge the sinner from all his filth, and will do it if not hindered. Why, then, one may say, are we not saved fully on presenting ourselves?

Until one is found who, in turning away from his error, has presented God with his whole heart to be remodelled after God's own way, — and whose faith, resting on the pure, plain teaching of Christ, staggers not on account of the greatness of the change to be wrought,



but simply ascribes all power and sincerity to him who has called him to come out and be separate, and yet fails to receive a perfect renewal of his affections, and a conscious power to cease from all sin, until this witness is found, the question is not entitled to an answer.

In breaking off from sin, however, we have acquired the habit of giving up a portion now, and a portion at some future period.

Indulgent God, thy command is, "Give me thy heart." Yet thou deignest to look with kindly sorrow upon our wavering affections, now attached to thee, and now to the world we professed to leave behind us.

But whether we follow the "more excellent way," or cling to our own erratic mode of progress, it is always better to come to God than to stay away; and here follows, in order, the last point to be noticed, viz: in reference to the nature of Christian holiness, and the most direct path to its attainment.

Of course, if obligatory upon all, it must be within the reach of all. The most illiterate, then, can and ought to be holy in the sight of God. Yes, the poorest may possess this pearl of great price. The humblest and busiest worker, too, is required to be holy; so that it does not consist in retirement, nor in much reading, even of the Word of life itself, — though this will be found to be necessary to its preservation, in proportion to our ability to make use of such means.

Alms-giving, too, and all other works, are only necessary in the sense in which reading the Scriptures, and stated periods for prayer, are necessary.

In what does that holiness that is enjoined in God's word consist?

It is called purity of heart. This, though scriptural, is a stumbling-block to many. They fail to comprehend that the phrase is figurative. The physical heart is the seat of the natural life, and hence the affections, which are the essence of the

spiritual life, are figuratively termed the heart.

Then to be holy before God, is simply to have the affections regulated. When this is secured, then, though we may sometimes occasion sorrow by mistakes of the head; though our bodies may be worn with age or enfeebled by disease; yea, though we may even, in an extreme case, be a grievous burden to others by reason of natural infirmities, we stand unmarred before God. We are "cleansed from all sin." We are "sanctified in Christ Jesus." It matters not by how many terms you designate it, the great thing is to have the affections fixed and centered in God, and flowing thence toward the entire race of man. Surely any mind can grasp this simplest of all doctrines. Nothing should be so complex as that doctrine which admits of serving both God and mammon.

If any feel like calling this plain definition of Christian holiness in question, let them not go to church dogmas for evidence; these are not conclusive. Nor will it serve to quote the opinions of good men of the past.

They may err, and some have perhaps erred, particularly in the use of terms which, without qualification, tend to darken the way to unskilled minds; and while we admit their wisdom and piety, yet *ye* "have the Spirit of God" as well as they. Then, in the exercise of this good gift of God, go to the fountain of truth, the infallible Word itself. What are the plain teachings on the points here considered?

First, we find Christ preaching entire holiness to a *mixed multitude*, saying, "Be ye therefore perfect" (in love) "even as your Father which is in heaven is perfect." All, then, are obligated to be holy.

Second, we find holiness promised to the vilest: "Come, now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." Holiness, then, as well as pardon, is possible at *any* stage.

Lastly, — “And if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself; . . . therefore, love is the fulfilling of the law.” Holiness, then, is nothing else than right affections toward God and man.

But how shall I have my affections properly regulated? How may I possess the power to “love my enemies,” to “bless them that curse me,” to “do good to them that hate me,” and to “pray for them which despitefully use and persecute me?” Momentous question! How many hungering souls are waiting for a satisfactory answer to it. To some one even these thoughts may contain it.

The preceding points may be summed up thus, to assist in the solution of this last: —

First. *I must be holy sometime.*

Second. *I may be holy the present instant.*

Third. Comprehending this attainable holiness to consist in a thorough change in the affections, I have the object of my search definitely before me, and may approach God intelligently.

God does not prescribe any tedious process by which this change may be wrought. It is true, we are continually to *advance* in holiness, but we may *commence* upon a holy state in an instant. A gradual progress in this state is consistent with God's plan, and is attended with the witness of his constant approbation, while a slow approach *towards* this state is uncertain, unsatisfactory, unnecessary. As one hath said, “There is a shorter way.”

“Submit yourselves therefore to God.”

Here, then, is the grand secret. We are rebels against his authority. He desires to rule in us, but it must be a government of love, or it would not be desirable. Consequently, he exercises his sovereign right over us, condescendingly, just so far as we willingly submit to be governed. Whenever we are willing to submit the whole man, he will exultingly set up his throne,

and reign without a rival. We may as well do this first as last, — that is, we may yield the whole at once, as well as to give inch by inch.

“Draw nigh to God,” then, ye that long for the kingdom of God to be set up within you; yea, though you have been all rebellion up to this hour, or though you may have long dwelt, as it were, just within the borders of his dominion, and “he will draw nigh to you.”

By the aid of his Spirit — which you will not be destitute of in such a work — search the heart for idols; any persons, or things, or habits, which you may have prized more than the voice of God. Renounce all these by an effort of the will. Do not be deterred here by the suggestion that you cannot make good your vows. The *power* to do this is what God is to furnish.

Offer your supreme affections to God, no more to wander from him. And now, if you have confidence in your sincerity in all this, you cannot, without great injustice to God, doubt that he receives your gift and reckons it holy. It cannot be otherwise, if *you* are sincere, and it is your part to believe this.

Do not wait for God to produce a witness to his own word. “Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and *I will* receive you.”

Therefore, give a hearty credit to what the Lord hath said, and *act upon it*, by reckoning “yourselves dead indeed unto sin.”

This is the kind of faith that honors the unchangeable God, and no other kind does.

What! Shall I believe and have no evidence, no witness of the Spirit?

You certainly shall have no such evidence *prior* to belief, and as for that which is to follow, that is God's part of the work, and you must submit to his mode here as well as in all things else. Do not prescribe what you are to have.

You asked God for holiness and power



over sin, and every moment that you continue to cling to him by the kind of faith just described, you *have* these.

You will be conscious of this, too, for Satan will frequently test your newly found power, — and perhaps God may point you to this very power as the evidence he intends for you. And what evidence could be more precious, more strengthening to our faith?

The prevailing error is to struggle for a highly emotional evidence, that must soon fade away, before any trial of our faith, instead of calmly resting our belief on that sure word of God that "shall never pass away, until all be fulfilled," — and then, *after* we have fully and firmly believed, recognizing in the power over ourselves bestowed, the more enduring evidence that we have not believed in vain.

And as for much "joy in the Holy Ghost," as an *attendant* upon a holy state, — not the foundation of it, — it will be found that God will honor them that honor him. You will generally not lack for *any* good thing. Your faith being active, it will require no effort at any time to hold converse with Jesus, the beloved of your heart; and many times will you experience that, while others around you are wrestling painfully for a sense of his presence, your soul will be gazing full upon him, and your joy will be complete.

CHRISTIANITY.—"The glory of Christianity is, the pure and lofty action it communicates to the human mind. It does not breathe a timid and abject spirit. It gives power, energy, courage, constancy to the will; love disinterested, enlarged affection to the heart; soundness, clearness, vigor, to the understanding. It rescues him who receives it from sin, from the survey of the passions; gives him the full and free use of his best powers; brings out and brightens the divine image in which he was created; and in this way not only bestows the promise but the beginning of heaven." — *Channing*.

[Original.]

## JOTTINGS BY THE WAY.

BY DORA.

Was privileged with two hours' interview with Bro. B. How sweetly passed moments, as we conversed in regard to the great salvation.

Five years ago, at the E. Camp-meeting, he experienced the blessing of perfect love. He went there for this special purpose. While there, God gave him a view of the corruption of his heart, such as he never had before. It surprised him. He confessed his state of mind one day in the tent. He was urged to yield, and be saved. He told them he would first go back to his people and confess to them. So overwhelming were the views of his impurity that he thought he must have been deceived in regard to his justification, and had been preaching when backslidden. (This he afterwards saw to have been a mistake.) A sister remarked, "It seems to me you are going a long road to get the blessing." He was urged to make a verbal consecration of himself to God then and there. He did so. He arose, and with deep seriousness dedicated himself, his body, soul, and spirit; his time, talents, friends, — all, all to God. In so doing he realized an increase of strength. He rose again and repeated the form of dedication. He felt still more strengthened. He arose the third time and repeated it. He rested on the promise, "*I will receive you*." He felt a rest of soul, such as he never before experienced. But he had not the *witness*. He remarked to a brother that he had given himself entirely up to God, and believed that he was accepted, but he did not enjoy the desired witness. The brother endeavored to convince him that in the consciousness which he had of an entire consecration and the promise of God, "*I will receive you*," he enjoyed the witness. He, however, did not feel satisfied with this. After returning home, the first Sabbath

after his arrival, he preached upon the subject of holiness. As he finished his sermon, he was deeply impressed to relate his recent experience. It was very crossing, but so conscious was he of duty that he obeyed. It had a powerful effect, and then God gave him the *witness of the Spirit*, filling his soul with joyful assurance, "and I have never doubted, from that moment to the present, that God had sanctified my soul," was his remark. We believe that it is often the case, as in the experience of this dear brother, that the testimony of the Spirit is not given until there is first a confession with the lips. We have known individuals to make the consecration, and reckon themselves the Lord's, who dare not venture out sufficiently to say, "Jesus *does* save, his blood *cleanseth* me from all unrighteousness, I *am* dead indeed unto sin, but alive unto God, through Jesus Christ my Lord." This is the power, the strength of implicit faith in the sure word of promise. Faith in the heart and confession with the mouth are essential to salvation.

[Original.]

### "FLORAL APOSTLES."

BY J. B. H.

"Thy gentleness hath made me great."

I WAS a young pilgrim in the King's highway, and my unskilful hands held the shield of faith but feebly. I had not fully learned that in every temptation I must, without stopping to reason as to whether I had already in part yielded, *look right away to Jesus*.

In this ignorance, I often came into darkness, through parleying with the "accuser of the brethren," about the past, when I ought rather to have fled to the open fountains. Glory forever to God and the Lamb, that by the Holy Spirit's aid, I now can answer to *every upbraiding*. Well, as for the past I know not, but the present faith cries, "The blood of his Son

Jesus Christ *cleanseth* me from all sin. Praised be the name of my gracious Lord, that I have learned through much anguish, darkness, and many sore buffetings from the adversary, skill in this heavenly art of *momentary* refuge in the all-cleansing flood.

While passing through these trials, he condescended most tenderly to my ignorance and weakness.

"He knows what sore temptations mean,  
For he hath felt the same."

On one occasion I was engaged at my usual employment in the city of New York. It had been a trying day. In the high walls of brick and stone, rattling wheels, and all the varied din of a bustling metropolis, there was little to comfort and strengthen a faint-hearted Christian. And within, the adversary taking advantage of a weary mind and body, pressed me sorely; the promises seemed to slip from the grasp of faith, until, distressed and overwhelmed, I could no longer withstand, only lie prostrate and suffer.

But see the loving kindness of the Lord. Just at this time of my extremity there came into the office a little girl with a basket of tiny bouquets to sell. Too much engaged to give her more than a passing glance, I pursued my task; but a fellow-clerk, an ungodly young man, purchased one of the fragrant bunches, and after a few moments gave it to me, irreverently quoting the words, "Such as I have, give I unto thee." Oh, how little did he know that in his willing impiety, he was an instrument in the hands of Him who maketh *all things* work together for the good of his people.

I took the flowers and placed them before me in a glass of water on my desk. Those delicate blossoms of violets and mignonette stood out in their own native beauty, unlike the man-made papers and bank notes by which they were surrounded. They seemed as if dropped down from the fingers of my Father above, all redolent with the odors of the better land.



Ever and anon as I looked up from my work, my grateful heart drank in sweet soothing lessons of love and trust from their gentle teaching. In the delicate tracery of their fragile petals, I saw almighty power united to infinite condescension. God was not only the author of a holy law, the great Jehovah, but he was my *Father*, who made flowers, and little things of sweetness and beauty for my comfort and delight, and in all my weakness and worthlessness, "He who so clothed the grass of the field," did care for, love, and save me. Yes, praised be thy holy name, oh, my gracious God, "thy gentleness hath made me great."

Newark, N. J., 1861.

### EXPERIENCE.

BY J. O. S.

I EXPERIENCED religion June, 1818. It was a thorough work of the Spirit, — evidence bright and clear. During thirty-two years of Christian travel, at various times I sought for the blessing of holiness, but unsuccessfully.

Some of this time I enjoyed a less degree of spirituality than at other times. Though cumbered with the cares of the world, I was often blest, and purposed to live faithful, and obtain the blessing of purity.

About the commencement of the year 1850, the good Lord revived his work in my soul, bringing me into the highest state of grace I had attained. Soon after this I was more powerfully convicted for full salvation. Musing in amazement a few moments, as I seemed to stand on a pivot, the decision was made, saying in my heart, By the grace of God I will have the blessing.

Then the Lord took my case in hand, helping me to hold up my mind steadily and firmly to the subject, while he worked within, bringing into subjection everything contrary to his will. I tried to pray much, and to exercise faith in the promises, but

seemed to find but little access to the throne of grace, though often mysteriously exercised by the Spirit. The 10th verse of the 5th chapter of 1st Peter was impressed on my mind, "But the God of all grace, who hath called us unto his eternal glory by Jesus Christ, after ye have suffered a while, make you perfect, establish, strengthen, settle you." This suffering was endured with pleasure, anticipating blessed results.

The morning of the third of March, the first dawn of light (some twelve days from the commencement of my present exercises), I was awakened by the sweet influences of the Spirit moving mysteriously on my spirit. I seemed to lay passively in his hands, as a soul leaving the body, though some thoughts unfriendly to grace ran vividly through the mind, which were suppressed, while the renovating power of the Spirit seemed to expel, by an excision, the roots of bitterness, remove the stony heart and give a heart of flesh, a loving, tender, sympathizing, childlike spirit, with perfect union with the divine will, and brought the soul unto a closer union with the Lord. Giving a sweet peace with a calm frame of mind, without any special feeling of rapture, or ecstasy of joy. A thought was suggested, Are you satisfied with your acceptance? Perfectly satisfied, was the reply. I knew the Lord had wrought a good work in my soul, but knew not what to call it. I could say, and did say, the Lord had deepened his work in my soul, had brought me into a closer union with him, that I loved the Lord with all my heart, and that Christ was to me just such a Saviour as I needed. It seemed much easier to live religion, to do every known duty, and trust in the Lord than formerly, even though joy did not abound. Sometimes the tenement was mysteriously shaken by the Spirit, and shouts of glory would burst forth. Thus passed some more than five years, yet anxiously desiring to enjoy more of the presence of the Lord.

Attended a camp-meeting June, 1855. The burden of my prayer was, Lord, increase my faith, confirm my hope of heaven, and fill my soul with love that casteth out all fear. As the meeting was closing, felt some disappointed. I thought I had done all I could, but resolved anew to persevere and be resigned. While thus musing, these words came: If you receive the blessing, will you acknowledge it? My heart replied, By the grace of God I will. The next instant, as from the depth of my heart, was unsealed a fountain of *life and love*, which issued up from within and overflowed the whole man. I was perfectly happy, — perfectly satisfied. My prayer was more than answered in receiving the witness of the Spirit, witnessing to my spirit relative to the work just now wrought in the soul. Now I could say, I know where I stand, and what has been done for me, that Christ is formed within the hope of glory. Since then, nearly six years have passed, and still I am permitted to say (I think without presumption) I am in the King's highway of holiness, with glory in my soul. All praise is due the Triune God.

*South Onondaga, Feb., 1861.*

### CAN I BE HOLY?

"I WOULD not if I could," said scoffing Indifference. "I could not if I would," replies downcast Despondency. They are both in the wrong. But our business is not now with the sceptic soul; it is only with our sincere but faint-hearted brother, Despondency. He belongs to a large family. He is brother to Mistrust, and Littlefaith, and own cousin to a whole troop of Doubts, Fears, and Unbeliefs, besides being step-father to Lack-courage and Miss Much-afraid. Perhaps he or his may fall in with this paragraph, and we will have a friendly word with him and his velvet-footed friends.

What is it to be holy? Holiness is not

monkish asceticism; nor is it pharisaism; nor is it sour sanctimoniousness; nor is it the unattainable state of the glorified before the throne in heaven. It is simply the *habit of being of one mind with God*. It is the fixed, permanent *habit* of soul that hates what God hates, and loves whatsoever God loves, even though all this costs daily and hourly self-denial. It is the habit of living with the Bible as the rule of life, and Jesus Christ as the example. That this habit of heart and method of life are not unattainable is clear, from the fact that God commands us in his word, "Be ye holy." Our heavenly Father never enjoins impossibilities upon his children. It is possible for you, therefore, my friend, to be holy. The Bible speaks of scores of men as "holy."

"Well, those were extraordinary men," says one, "who lived in extraordinary times; they possessed wonderful gifts." So they did; and so may you. Their God is your God; their promises are your promises; their heavenly Father never gave their souls a more glorious tonic than these words: "My grace is sufficient for thee!" Open your too much neglected Bible, and you will find the identical words there, and placed there, too, for your special benefit and support. That single passage was quite enough for Paul and Peter and John. It was a rock under John Calvin's feet. It sufficed for the Wesleys. It cured Martin Luther. The giants, Chalmers and Edwards, had nothing more. You have all they required. God's grace is enough. Have you ever sought the possession of that, sincerely, prayerfully, and practically? I fear not. I fear you never have tried to be holy.

2. Another says, "I have no time to cultivate heart-holiness; my business swallows up all my time." Then, sir, you have too much business. The more business you have, the more of holiness you need to conduct it aright, and to keep from being spiritually engulfed and ruined.



beneath it. If you have no time to study your heart, and study your Bible, and your Saviour's example, then *take time*. If in no other way it be possible, take it from your eating and your sleeping hours. What is far better, take it in the midst of your business, and let God be in your thoughts when in the counting-room, or amid the buzzing wheels of your manufactory, or behind the plough upon the hill-side. You can not well be a busier man than Daniel was when the cares of mighty Babylon rested on him; yet he found time to kneel down thrice in each day before his God. He did not serve the king any the less faithfully for serving his Maker all the more faithfully. We know not what occupation you pursue, but remember that presently your *whole business* will be with God, and he it is who commands, "Be ye holy."

3. "But," says a third, "I live in the midst of irreligious associations. Everything is against me. We pastors often hear this excuse from members of our flock. So far from being a valid excuse for neglecting holiness, it is an urgent reason for cultivating it. There is all the more need of your letting your own light shine, if the surrounding atmosphere is as dark as Egypt. Ahab's court was a most unfavorable place for the growth of godliness. Yet in that court was an Elijah who bowed not the knee to Baal. Nero's palace was a chilling spot for the tender plants of grace. Did they droop and die there? We find an answer in that buoyant heart-message of heroic Paul, "All the saints salute you, *chiefly* they that are of *Cæsar's household*."

This excuse brings up a kindred one. "I am driven about from pillar to post, and have no settled home. I am for ever journeying, with no quiet home for meditation, and no sweet, hallowed Peniels or Olivets of sacred life-long association." Neither had Paul. He was a bird of passage, with no abiding place for the sole of his foot. The roof under which he com-

monly tarried longest was the roof of a prison. John Wesley almost lived on the back of his pony. Whitefield was constantly in motion,—the swift-footed courier of the cross. But they grew on the road. Like torches borne against the wind, they burned the brighter as they ran. And you, my itinerant brother, whether roaming the land or sea, whether in the rattling coach or steaming rail-car, whether the denizens of hotels or the lodger in the wayside-inn, may realize an ever-present Saviour who compasseth your path, and who can make your heart to burn within you as you walk with him in the way. Never can you travel beyond the reach of that divine injunction, "Be ye holy."

4. "I am in trouble," says Mr. Despondency. "My mind is overborne by my griefs. I shall never be the man again that I was before I met with my losses." Neither was David the same man that he was before afflictions came upon him. "It is good for me to be afflicted," was his testimony. Sorrow left him a better saint than it found him. No strains rise sweeter from a Christian's lips than his "songs in the night." Never do the stars of promise gleam so bright as when the sun of worldly prosperity has gone down. Many a man who has forgot his God at the noon-day has "sung praises at midnight," like Paul and Silas in Philippi's dungeon.

For it is not only by toil, but by trial, that Christ ennobles, purifies, and sanctifies his people. He sometimes takes their estates away, and leaves them nothing but an empty purse and—a full Bible. He sends a messenger of love into their households with a shroud. The cradle, over which the mother hovers, slowly turns into a coffin; the little treasure that nestled so warm in her loving bosom lies cold enough under the grassy turf. But out from this tempest of trial comes the triumphant child of God, wet with the baptism of suffering, yet radiant as Mercy, rising from the river of death to the

pearly gates, and as she cometh up she exclaimeth, "Oh! my God, thou hast tried me, but thou didst make me, to come forth as gold."

The pressure of affliction affords no better excuse for the neglect of holiness than does the pressure of business or the adverse array of worldly associations. These are the very positions for the exercise of holiness. And with the command comes the promise of divine aid to obedience. Never, therefore, can you reach a point of prosperity so lofty, or a place in the vale of adversity so lowly; never can you be environed with an array of temptations so dense, or be screened by human authority so weighty as to protect you from that solemn injunction of Almighty love: "Be ye holy in all manner of conversation."—*Independent*.

#### REV. HENRY TRUE.

Our limited space has led us generally to preclude biographies. The readers of the Guide would undoubtedly be interested and profited if we made more frequent exceptions to this rule, but we find it difficult to discriminate, without offence, between the many that are written. We give the following sketch of an honored minister by request, not doubting that our readers will be profited by its perusal.

REV. HENRY TRUE was born in Chester, N. H., March 15, 1789.

He was created anew in Christ when about seventeen or eighteen years of age. He sought earnestly from the first that the divine nature within him might not only control the human nature and keep it under restraint, but that his whole being might be brought into harmony with God. His natural tendencies were strong, and he felt that it would require a great amount of divine grace to keep the elements of his nature balanced according to the rule of divine love. This grace he obtained at no very distant period from the time of his conversion, and retained it through some long periods of his life, though there were times when he spoke

as if he had lost in a degree the possession of it. But when he did speak of any lack of it, it was with such sighing and crying to God as would be affecting to the heart of a true philosopher to hear a strong man utter, and which showed plainly the birth and birthright of his spirit.

While he was yet a young man, Christ called him to preach the gospel. He heard the call plainly, both in his own heart and through the church. After a hard struggle, in which a sense of his own unworthiness was the chief feeling that hindered him from answering at once, "I am ready," he entered the Methodist itinerancy at the age of about twenty-five, and became a member of the Maine Annual Conference, of which he remained a member for about thirty years. This was in those days when what is now a district was a circuit, for constant traveling, and the messenger of God could have little bodily rest, except what he could get after preaching in the evening or before family worship in the morning. As sure as the day came, he must go. He labored in the gospel for the love of his Master's work. He sought above all things to deliver faithfully his gospel message. Said one who knew many of the Methodist preachers that travelled over the hills of Maine, "Among those who came, I never heard one who gave the gospel trump at the same time a clearer, sweeter, and stronger sound than did Henry True."

Many are the souls in the blissful regions, as well as on this side of the boundary "river," that can testify that his preaching was not in word only, but in demonstration of the Spirit; and there are those converted through his instrumentality who took up the divine message according to the word of the great Master, and are helping to perpetuate its delivery to the end of time. His labors were signalized by revivals, in which strong men were brought to kneel at Jesus' feet. But he has gone. Three of his children went before him, (one



who had, like his father, devoted the strength of his life to the preaching of the gospel,) and six are left. The companion of his early manhood and of all his life of toils and trials, tarries a little longer on the verge of heaven, but she cannot be here long. The feebleness of her health, which induced her husband to locate sixteen years ago, has increased with age, and, though clear in mind and strong in heart, there was reason in her dying husband's words when he said to her, "You will come soon."

He spent his years of local life in such labors as the church called him to, and never entered into worldly business, though sometimes he thought he ought to; but his heart was not enough in it to lead him to commence it. In his seventy-second year he is done with earth. If a "good ending" is the crowning glory of a good man's life, he had that glory. His friends have wondered at the triumphs of grace in him during the past year, and though he continued in his usual health up to the last few days of sickness which ended his life, more than one has thought that the immortal part was soon to escape, and on January 3d, 1861, at his home in his son's family in the city of New York, his time of departure came. He died of what the physicians pronounced pneumonia, after six days' suffering.

During his last year he had been very active in the cause of his Master, especially in meetings held for those seeking the blessing of perfect love. His own enjoyments in the deep things of God seemed to be increasing more and more as he advanced nearer his departure. While his sickness found him prepared for heaven, he had at the same time a strong desire to continue here for a season in labors for souls, if it were his Master's will. During his sickness he said little, but enough, however, to show the happy state of his mind. When asked how he felt, he replied, "Not great animation, but peace.

I have a well-grounded hope in God, — 'victory through our Lord Jesus Christ;' 'this is the victory, even our faith;' oh, what are all our sufferings here compared with the glory that shall be revealed; my Saviour is very precious; I am happy in going; my sky is clear," were some of his last words as he passed away to his heavenly reward.

F.

[Original.]

### "BEHOLD, THE BRIDEGROOM COMETH."

We have received, through a mutual acquaintance, the following lines from the author, who is a member of the Society of Friends. We publish it for the evangelical spirit which it breathes.

BEHOLD, a royal Bridegroom  
Hath called me for his bride!  
I joyfully make ready,\*  
And hasten to his side.  
He is a royal Bridegroom,  
But I am very poor!  
Of low estate he chose me  
To show his love the more;  
For he hath purchased for me  
Such goodly rich array,—  
O surely never Bridegroom  
Gave gifts like his away.

When first upon the mountains,  
I, in the vale below,  
Beheld him waiting for me,  
Heard his command to go, —  
I, poorest in the valley,  
Oh, how could I prepare  
To meet his royal presence?  
How could I make me fair?  
Ah! in his love he sent me  
† A garment clean and white:  
And promised brodered raiment  
All glorious in his sight.  
And then he gave me glimpses  
‡ Of the jewels for my hair,  
§ And the ornament most precious  
For his chosen bride to wear.

First in my tears I washed me,—  
They could not make me clean;  
|| A fountain then he showed me,  
Strange until then unseen!  
So close I'd lived beside it  
For many weary years,  
Yet passing by the fountain,  
Had bathed me in my tears.

¶ Oh love, oh grace, that showed it!  
 Revealed its cleansing power!  
 How could I choose but hasten  
 To meet him from that hour?

I said, Delay no longer;  
 He surely will provide  
 All for the toilsome journey  
 Up the steep mountain-side.  
 He sought me in the valley,—  
 He knows my utmost need;  
 But he's a royal Bridegroom,  
 I shall be rich indeed.  
 Rich in his pardoning mercies,—  
 Bounties that never cease;  
 Rich in his loving kindness,  
 Rich in his joy and peace.  
 So then I took the raiment,  
 And the jewels that he sent;  
 \* And gazing on his beauty,  
 Up the hillside I went.

And still with feeble footsteps,  
 And turning oft astray,  
 I go to meet the Bridegroom,  
 Though stumbling by the way.  
 I soil my royal garments  
 With earth whene'er I fall;  
 I break and mar my ornaments,  
 But he will know them all.  
 For it was he who gave them;  
 Will he forget his own?  
 Ah! for the love he bore me,  
 He called! will he disown?

He sent his Guide to guide me;  
 He knew how blind, how frail  
 The children of the valley;—  
 He knew my love would fail.  
 He knew that mists above me  
 Would hide him from my sight,  
 And I, in darkness groping,  
 Would wander from the right.  
 I know that I must follow  
 Slow, when I fain would soar;  
 That step by step thus upward,  
 My Guide must go before.

Cleave close, dear Guide, and lead me!  
 I can not go aright;  
 Through all that doth beset me,  
 Keep, keep me close in sight!  
 'Tis but a little longer,—  
 Methinks the end I see;  
 Oh! matchless love and mercy,  
 The Bridegroom waits for me;  
 Waits to present me faultless  
 Before his Father's throne;  
 † His comeliness my beauty,  
 His righteousness my own!

G., 1st mo., 1861.

\* Rev. 19: 7. † Rev. 19: 8. ‡ 2 Tim. 4: 8. § 1 Pet. 3: 4.  
 ¶ Zech. 13: 1. ¶ Rom. 3: 24.

## EDITORIAL CORRESPONDENCE.

BY REV. J. HARTWELL.

## THE DAY-STAR.

TO-DAY (Sept. 13, 1860) large groups are obstructing the sidewalks on Nassau Street, New York, as they stand gazing up at noon-day into a bright blue sky. Here are gentlemen and ladies in their attire, and the rustic laborer in coarse apparel, some of them with their coats and hats off, all *gazing*. What do they see? There is a white, bright light; some say it is a *star*, others a balloon, or *something*. The eye once fixed upon it, and it is as clearly seen as any star in a cloudless night-sky. Yes, it is a star, beyond a doubt,—a little, bright, laughing star, that will not retreat before the strong light of a noon-day sun. How much of cheer its little bright face throws down upon the groups of hard-toiling men who drop all to look upon it. The man of the observatory, passing, paused just long enough to catch one glimpse of it, then fled away in great haste to employ the aid of a telescope, leaving the mass employing the utmost of unaided vision.

How pleasant were the suggestions of this little incident. I thought of Scripture; I thought of poetry; I thought of the wise men who saw a star in the East, and hastened to follow it until it led them to *Bethlehem*.

And just here came floating upon me memories that oppressed my spirits and melted a heart not often, nowadays, moved in such manner. The touching memories of childhood were revived, and that *sister's*, that *deeply* pious, that lovely sister's voice came over my soul, and my greatest power of self-control gave way. Ah! is there not a way to every man's heart? But that sister of mine! Reader, are you a strong man, whose eye seldom moistens, whose heart seldom melts? Do you know what it is to have a *sister*?—*such* an one, alas! as but few ever had,



—so devoted in heart, so true in principle; naturally gay, yet sufficiently grave; always cheerful, yet never frivolous or vain; young and retiring, yet firm in the resistance of sin, and bold to stand up for God; surrounded by many seductive influences, yet yielding to none of them. To be pious was to be singular and very strange indeed in the estimation of those around her. And yet she threw the whole weight of her influence, her prayers, and her faith in favor of a holy life, until she saw the greater part of them among the earnest disciples of Jesus.

Such a sister was mine.\* And it is written that "they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever." She won my stubborn heart, and turned my wayward feet "unto the testimonies of the Lord." Her life aroused my conscience, and her spirit made religion appear lovely. It was *her* voice that came over me in the noisy streets of the city, — her voice as I used to hear it in our quiet rural home, when she sang Bishop Heber's hymn —

"Brightest and best of the sons of the morning,  
Dawn on our darkness and lend us thine aid;  
Star in the East, the horizon adorning,  
Guide where the infant Redeemer was laid."

That voice was as clear and mellow as the flute, and sweeter far than any instrument that ever poured music on my ear, and possessed a melting pathos and power such as the deep devotion of the heart alone can give. I used to leave my amusements and young playmates to run and hear it, and stand and listen until sin appeared hateful, and the ideas of piety were invested with unearthly loveliness, and often went away from the influence of such song into some secret place to weep, or pray, or both. Her own mind was like a calm, cloudless day; and she prayed that in *such* a day she might die.

\* Mrs. Polly Cleaveland, who died near Charlotteville, N. Y.

And precisely at noon, in one of the brightest and loveliest days that ever smiled on the earth, the chariot arrived, and she stepped in and went up to

"The house of our Father above  
The palace of angels and God."

*Below*, they said, "A disciple is *dead*."

*Above*, they sang, "A seraph is *born*."

We bowed our heads, and gave the rest of the day to reflection and prayer, with feelings like those of the prophet, when, with nothing but the *mantle* of Elijah, he turned his face towards Jordan, to trace *alone* the same path which he had just trod in company with the ascended one.

The next day came. The fields smiled as sweetly as ever; the foliage was still rich on the forest-covered hill-slopes that *rose* around us; the little sparkling brooklet gave out its low murmurs as it passed that vacated homestead, and the birds in the orchard and in the grove beyond seemed unconscious that a sweeter voice than theirs had been hushed forever. But the cool, fresh breeze, generally so gay, seemed thoughtful, and passed carefully, as though it would not move rudely a single leaf on the trees that shaded *that home*, as also the heart-burdened mourners that grouped around it. On the whole, it was very quiet. But oh! what a *speaking* stillness was that! What reflections it aroused! But when sorrow would have been intense, then came again that soothing *voice*, as though floated by the passing breeze: —

"Cease, my heart, this mournful crying;  
Death shall burst this sullen gloom;  
Soon my spirit, fluttering, flying,  
Shall be borne beyond the tomb."

And also again, as when she sang the hymn of the young and lamented Henry Kirk White, "THE STAR OF BETHLEHEM": —

"It was my guide, my light, my all,  
It bade my dark foreboding cease;  
And through the storm and danger's thrall,  
It led me to the port of peace."

Now safely moored, my perils o'er,  
I'll sing, first in night's diadem,  
For ever and for evermore,  
The star, the star of Bethlehem!"

Yes, "safely moored," she now may sing among the choristers above. May those who feel the loss of her *counsel* as well as her song, remember that it is written: "We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts. Then, at last, shall that large group, whose family concerts in that rural home made the afternoon of Sabbaths vocal with praise, sing together —

"No wanderer lost, a family in heaven."

THE following extract of a sermon preached by Rev. W. H. Dikeman of this city, before the annual meeting of the local preachers of the M. E. Church, held in Philadelphia, seems to be suitable for the Guide. The effect of the discourse was deep and most excellent.

N. Y.

J. H.

"III. The *end* the apostles had in view in preaching, or, the *object* to be secured by the Christian ministry.

"*That we may present every man perfect in Christ Jesus.*' That we may be instrumental in the salvation of sinners. This is the great end of all gospel effort, — the salvation of souls. Oh, what an object! How different from that proposed to the student of law or medicine, or to the merchant or artisan, in entering upon his profession or business. Their object is to secure wealth and position, and worldly distinction; in a word, to become rich and honorable. But the true minister has a higher and holier object in view in entering upon the work of the ministry. It is to be a coworker with the Lord Jesus Christ for the salvation of the souls of men. What a magnificent and glorious object this! — an object in har-

mony with all the manifestations of divine goodness and mercy.

"I pity that man who enters the Christian ministry from mercenary considerations; angels weep over him, and devils scorn him.

"We repeat, the object of every true minister in entering the ministry, in preaching the gospel, is to save souls, — souls purchased by the blood of Christ. The burden of his prayer by day and night is, 'Give me souls,' — souls for my master, souls for my hire, souls as seals to my ministry.

"Christian ministers not only pray for souls, but they are indefatigable in their labors to lead men to repentance and faith in Christ, that they may be saved, or, in the language of the text, presented 'perfect in Christ Jesus.' This is the object and end of all their preaching and labors.

"*'Perfect in Christ Jesus.'* — This may imply —

"1. To be perfectly instructed in the doctrines of Christianity, so as to know the truth as it is in Jesus; and —

"2. To be made partakers of the grace of God, and thus be saved from all sin and filled with his fulness, — a state of maturity in Christian experience.

"How much angry disputation there has been in reference to perfection! How many sermons have been preached and volumes written on this subject. We have only to say, on this occasion, that no imperfect soul will ever enter heaven. In order to be admitted into that holy place, there must be no 'spot or wrinkle, or any such thing,' but 'holy and without blemish.' The pure in heart shall see God, shall enjoy God, shall enter into the holy city, and behold the King in his beauty. But observe, 'Perfect in Christ Jesus.' Not perfect in ourselves, or of ourselves, or by ourselves, but perfect in Christ Jesus, who 'is made unto us wisdom, and righteousness, and sanctification, and redemption.' For, says the Apostle Paul,



'Ye are complete in him.' Thus we see that the great object to be secured by the preaching of the gospel is the full and complete salvation of the soul in heaven.

"It is proper here to observe that the Apostles never limited or restrained the offers of salvation. They were not believers in a limited atonement, or a partial salvation; 'every man,' the whole human race, were embraced in the gospel they preached. 'Look unto me and be ye saved, all the ends of the earth,' is the invitation of the Saviour; and this the Apostles proclaimed to perishing sinners. While they taught that every man had sinned, they also taught that for every sinner Christ had died, and that he died for them, that they might be saved. They therefore made the offer of salvation frankly to all, believing that it was the will of God that 'all should come to the knowledge of the truth and be saved.' Hence, they warned 'every man,' and taught 'every man,' that they might, at the day of judgment, 'present every man perfect in Christ Jesus.'

"The Christian minister looks forward to this day (the day of judgment) as the time when he is to give an account of his ministry, — the time when he is to present those who have been saved through his instrumentality to the Lord Jesus Christ, who will then be the Judge. The presentation referred to in the text will be made in the presence of an assembled universe: 'Here am I, and the sheaves I gathered in the harvest-field of the world. Here am I, and the souls thou hast given me; I present them to thee as the purchase of thy blood, as the trophies of thy cross, as the seals to my ministry.' And now the consummation of all his labors and hopes is realized.

"And now has come his rest,  
His triumph day; illustrious like a sun,  
In that assembly, he, shining from far,  
Most excellent in glory, stood assured,  
Waiting the promised crown, the promised throne,  
The welcome and approval of his Lord.'

"The commendation is pronounced, 'Well done, good and faithful servant.' Oh, what a time of exultation and joy will that be to every faithful minister of Jesus. 'They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever.'"

[Original.]

### MY REFUGE.

BY M. A. BERNHARD.

WHEN I can lean on Jesus' breast,  
And to him lift mine eye,  
And sweetly on each promise rest,  
While storms are sweeping by;—  
A holy calm is in the soul,  
Though waves of sorrow o'er me roll.

When I can hear my Saviour say,  
"Tis I, be not afraid,"  
Though tossed upon the surging main,  
I will not be dismayed.  
Why should I tremble, doubt, or fear,  
E'en though no other friend be near?

May I but know that he is mine,  
That he my poor name owns;  
Though earthly friendship should decline,  
Or when on me it frowns;  
While he is mine who changes not,  
Why should I murmur at my lot?

When I can "kiss the chastening rod"  
That lays earth's bright hopes low,  
And sing the praises of my God  
Amid the furnace glow,  
I'll smile at sorrow, grief, and pain,  
"And count my earthly loss my gain!"  
Cleveland, Nov. 17, 1860.

### THE CROSS.

SEVERE the life that fits for God,  
One day the thorns, one day the rod;  
Ever a beating back the cross,  
Ever the fire to burn the dross.

Smoothly along we cannot sail,  
One day the calm, one day the gale;  
Ever the rocks on either side,  
Ever the prow against the tide.

Shorter the life by every breath,  
One day disease, and one day death;  
Ever the falling shades of night,  
Ever the open grave in sight.

Nearer the port by every wave;  
Be strong, my heart — my soul, be brave;  
Their's the gain who suffer loss,  
Their's the crown who bear the cross.